The Non-Subscribing Presbyterian

PRICE TWOPENCE
3s. per annum pos free

No. 211 FEBRUARY, 1925.

Contents.

	PAGE
Religious Culture	Front.
Notes of the Month	22
Young People's Page	23
Temperance Notes	24
The Price of Progress	25
Outlines of the History of Presbyterianism In Ireland	26
The Re-Union of Christendom	28
Wordsworth and his Appeal	31
Mountpottinger Church, Jubilee Celebrations	32
Reports	34

Religious Culture.

So much has been said and written latterly on the subject of religious education that we fear our title may not greatly appeal. But we would disclaim the least intention of following the example of those persons who recently have sent communications to the papers, often more charged with crudity of thought than charity of spirit. What they understand by religious instruction is no desideratum so far as we are concerned. The virus of sectarianism, of which education here and elsewhere has seen far too much, is altogether inimical alike to true religion and to constructive education. We have in mind something broader and more comprehensive than the plans of the Christian partisan—something that is of concern to the members of all religious bodies. It may be indicated in familiar gospel words referring to the early education of Jesus: "And Jesus advanced in wisdom and stature, and in favour with God and man."

In that statement all forms of growth are comprised—the physical, mental, moral and spiritual keep pace and proportion. No one special aspect, isolated from the other, is given superior place or prestige and labelled "religious." Now, that many-sided advance from childhood to maturity is what we understand by "culture." It is a development on natural lines towards the fulfilment of all human possibilities. It makes, when realised, for breadth of view, width of sympathy, catholicity of spirit. Citizenship in the wisest sense of the term is its true culmination.

How different from this in aim and realisation is the marking off of children at an early age into this kind of theological compartment or that! From the standpoint of Christ it is not Christianity at all, but its very antithesis. Its products are bigotry, sectarian pride, base suspicions, partisan bitterness. Paul, true to the Christian gospel and the spirit of its promulgator, enables us to see the results of real religious culture: "But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance: against such there is no law." It is all the more significant that he presents these as the fruition of religious culture, while in the act of condemning partisan bitterness posing as Christian zeal! It may be that contact with religious bigots determined his own ideal of culture, which is never sectarian, but always broad and all-comprehending. On a great occasion he gives it bold and unequivocal utterance: "Herein do I also exercise myself to have a conscience void of offence toward God and men always." One of whom that may be truly affirmed is really cultured, whatever may be that person's particular theological tenets. To produce persons of that type is surely the first aim of religious culture. Its fruits are not as yet very common. May they be increasingly numerous as the consequence of our new educational enactments in the North of Ireland!

Notes of the Month.

Our hearty congratulations to Sir John Campbell on his deserved distinction of knighthood. We share with all our readers and a still wider circle the gratification induced by this recognition of splendid services rendered to the community both as physician and public-spirited citizen. His connection with this Magazine is too well-known to need emphasis, he was in fact responsible for its beginning and watched solicitiously over its early career. From time to time his thoughtful communications have appeared in our columns, and we trust that still more may follow. It is our earnest hope that Sir John and Lady Campbell have yet many years before them in which to enjoy this widely-appreciated honour.

* *

The death of the Rev. Thomas Dunkerley will be responsible for deep regret on the part of many who knew and loved him. Following so soon upon the decease of Mrs. Dunkerley it will be doubly hard upon their only son and the latter will have the greatest possible sympathy of many persons in the North of Ireland. Mr. Dunkerley had lived to a great age, but as recently as the funeral of Viscount Pirrie he was over in this country, glad to mingle with his old friends. His long ministerial career at Comber will always be thought of with gratitude, not only by those of his own congregation, but also by many persons outside. This beautiful and lovable personality was always a potent epistle of Christian virtue, and Comber will ever be closely identified with his gracious and gentle individuality.

* *

We acknowledge elsewhere further contributions to the appeal for financial help for the Magazine, but so far the response is not nearly what we hoped or expected. Those who cannot give large amounts should not hesitate to send small ones. These will be greatly appreciated and will serve to help us in our endeavour to make our resources adequate to our needs. We would therefore urge our readers to give us their practical encouragement in our task to serve our common constituency.

* *

Copies of the NON-SUBSCRIBING PRESBYTERIAN CALENDAR FOR 1925, have now been sent to the majority of our congregations. Some copies of the Calendar for 1924 are still to be had by those who wish to have their record of churches up-to-date. The Rev. A. L. Agnew is desirous of receiving returns from the different Congregations as soon as possible. Any copies unsold are required to meet the demands elsewhere.

* *

The Local Treasurers of the Orphan Society are reminded of the fact that the Annual Subscriptions should be paid in to the Hon. Treasurer, Mr. William M'Robert, Ulster Bank, Waring Street, Belfast, not later than March 21st, otherwise it will not be possible to include them in the yearly returns. The lists of subscribers should be sent by the same date to the Secretary, the Rev. Alfred Turner, Templepatrick.

The Business Agent, the Rev. G. J. Slipper, earnestly asks for the early payment of all outstanding accounts for the Magazine. Some of these are now considerably over-due, and it would greatly facilitate the balancing of the accounts if prompt payment were the practice.

Telephone—Belfast 83

MISS

McMASTER,

Ladies' Tailor.

GOWNS.

SPIRELLA CORSETIERE.

ST. GEORGE'S HALL,

35 High Street,

BELFAST.

Campbell Bros,

Stained Glass and Leaded Glass.

Plate and Sheet Glass of every description.

Glass Bevelling and Silvering

Motor Screens, Table Top Glasses

High-grade Paints and Colours.

PLEASE ASK FOR PRICES.

19-23 Franklin Street,

BELFAST.

Telephones 646 and 4926.

Telegrams—"CLARITUDE."

Mesdames

Brennan & Montgomery,

Millinery Salon,

68 ROYAL AVENUE

BELFAST.

SPECIALITY: CONNOR HATS

WILLIAM KELLY & CO.,

The House for Useful Wedding Presents. . .

Cutlery, Silver Plate, Hardware, and General Housefurnishings,

We Specialise

In Aluminium Cooking Utensils

24 Castle Street,

BELFAST.

Saturday Early Closing

Phone 3504

LOWDEN'S for

ELECTRICAL INSTALLATIONS of every description.

PERFECT SANITATION and High and Low Pressure **Hot Water Systems**, also Artistic Hearth Furniture, Art Metal Goods and General Household Hardware.

JAMES LOWDEN & CO., Ltd.,
44/46 Ann Street, - BELFAST

The secret of good Tea is in the blending

I hold a First Class Diploma for Tea Blending.

A TRIAL ORDER SOLICITED,

R. M. LAIRD, Select Family Grocer, **8 Cromac Street.**

JAMES MARTIN

Picture Framer,
and Gilder . . .

10 DUBLIN ROAD, BELFAST.

Large and Varied Selection of all classes of Mouldings.

Satisfaction Guaranteed.

Prompt Attention

A TRIAL SOLICITED.
Telephone 854.

— The Unitarian and — Free Christian Laymen's League

BELFAST CHAPTER

meets in the CENTRAL HALL, ROSEMARY STREET, at 8 p.m., Third Thursday of the month, October to May, inclusive.

OBJECTS (inter alia).

To encourage laymen to take a more active part in the work of the Churches.

To form a bond of union and closer co-operation between the members of the various congregations.

The Committee invite those who are not already members to join. The minimum subscription is 2/6, and further particulars may be obtained from—

MR. FRANK A. ROBINSON,
Anchor Lodge, Holywood, Hon. Sec.
MR. J. H. GILLILAND,
33 Gresham Street, Belfast, Asst. Hon. Sec.

Young People's Page.

THE MOON.

Of all the heavenly bodies, splendid as they all are in different degrees, the moon affords the greatest delight to all beholders. The most brilliant stars are small and insignificant as compared with the two great luminaries the sun and moon.* The sun is far more significent than the moon ; but it is too magnificent, insomuch that except when at rising or setting we view it through the lower and denser layers of the earth's atmosphere, we cannot bear to gaze upon its disk. But the moon shines with a moderate brightness ; brightly enough to attract our upward glance ; not so brightly as to dazzle our eyes ; and often do we allow our eyes, when lifted up to it, to rest upon it with pleasure and admiration.

When we speak of our pleasure in the moonlight, it is not alone the glory of the orb itself that we have in mind ; but, the glory which it imparts to other objects—the clouds and landscape, and all the details upon earth which catch its silvery beams, and the surface, smooth or rippled, of river, lake or sea. None of these objects, moonlit by night, are as glorious as they are when lighted more fully by the sun by day. Yet the moon lends them the peculiar beauty of mystery which is one of the foods of human nature, for which most human beings crave.

Though we think of beauty being lent by the moon to objects lighted by **her** rays, it is only fair to the sun, so to speak, to remember, that the power of lending, was in the first place borrowed from **his** light. That is the fact which, coupled with that of the revolution of the moon once a month around the earth, accounts for that interesting and endlessly recurring series of the phases of the moon (ranging from the narrowest crescent to the full circle) which adds so much to our pleasure in this heavenly body as an object for contemplation. It is only that part of the lunar sphere which reflects the rays of the sun which reach it across more than ninety million miles of night-dark space, which is visible to us terrestrial spectators. When our globe, without being exactly on the straight line connecting the centres of the sun and moon, is nevertheless in the direct path of some of those rays that strike our satellite, we see the whole lighted hemisphere ; but when, owing to the revolution of the moon around the earth, the line joining the centres of these two is at right angles to that joining the centres of the earth and the sun, we see but half of the lighted lunar hemisphere ; and as the moon moves on to reduce the angle contained between those lines, we witness what we call the further waning of the moon ; the process continuing, till, after it has become quite dark to us, it begins to grow again, or to be crescent. Were the earth not merely in the direct path of the sun's rays that strike the moon, but also exactly on the straight line joining the centres of the sun and moon, the moon, wholly eclipsed by the earth, would not be bright at all ; the earth being large enough and near enough to its satellite to intercept nearly all these rays of the sun which make for the lunar sphere.

Our statement, that it is only that part of the lunar sphere reflecting the light of the sun, which is visible to us who inhabit the earth, may seem to need correction ; when we recall how, gazing through a clear atmosphere at the bright crescent moon, we have sometimes seen the circular outline of the larger and darker portion of the sphere indicated by a faint ring of light. And yet our original statement that the visibility of the moon is due to sunlight will need but little modification to make it quite correct ; when we consider that the said faint ring of light, marking the dark portion of the lunar sphere, is really earth-shine, which is sunshine reflected from the earth to the moon, as moonshine is really sunshine reflected from the moon to the earth.

* Not really smaller, but seeming to be so, if we took not their distance into account.

Temperance Notes.

A HAPPY NEW YEAR

Especially to all earnest workers in the cause. The secret of happiness surely is to be found in the doing of good useful work. We are aiming to make the world sweeter and healthier by lessening the consumption of that stuff, which is one of the chief causes of poverty, dirt and ill-health. When you come to think of it, what a terrible list could be made of the evils directly associated with the Drink Habit. We are told there are no short cuts to the Kingdom of Heaven. Maybe that is true, but the most of us take very round about ways to get there. Many a man, if he had but made his resolution on New Year's Eve (say), to entirely cut out alcohol from his life would find 1925 the most blessed year he had ever had. And this would be true not only to himself but to all in his home. We are not thinking of the drunkard only ; but of many a respectable and respected man who knows better, but somehow has not the moral courage to do the 'cutting out.' Just less than an hour with a few friends in the smoke room of a hotel can readily account for 5/8, 11/4 or 15/- or more. And it is not worth it ! We were told as children that not all heroes were to be found on the battlefield, or in the hour of great emergency. It is not given to all to slay gorgons, dragons, or even lions and tigers. We are no longer children, and such statements are not for us ! And yet many of us deep down in our hearts know that there is some great dragon that we could slay **had we the courage.**

FROM A READER—

"J. B." (Ballyhemlin) sends the following :—

"Consider for a moment the amount of ignorance and selfishness exemplified by the fact that we have spent in this country during the last decade between three and four thousand millions of pounds on alcoholic drink. Our hospitals are languishing for lack of money, and yet we spend in one day on alcoholic drink as much as would give them an additional million pounds of much needed funds ; but, lacking the spirit of self-sacrifice, we refuse to forego this particular form of indulgence even for one day. How can a nation expect to reap a harvest of well-being, when every day of its life, in its ignorance and folly, it is sowing seeds which can only bring forth ill results."

JOSEPH BEBLY, Liverpool.

* *

Forward.

We have in our mind ideas for a forward movement this spring. Many a good scheme has to be abandoned for want of funds. Please do not give us cause for believing there is such apathy in our Church generally to the Temperance Cause.

Contribution this month : -
Mrs. M'Kay (Belfast) .. £1

P.G.

THE CRIME OF POVERTY.

That "poverty is no crime" is of course true in the sense of the common use of the words. But in its social aspect the existence of poverty is a crime of the first magnitude judged only and entirely by Christian standards.

For poverty is criminal towards God by arresting the natural development of faculties of body and mind essential to the fulfilment of the Divine purpose of man's being, thereby plundering.

"———from the immortal Mind.
His bright and glorious crown."

and criminal towards man by robbing him of the opportunity of that full life which is his inherent right.

The aspiration after these things (thus withheld by poverty) is the genius of Christianity. J. M'A.

THE CHRISTIAN LIFE
AND
UNITARIAN HERALD

ONE PENNY WEEKLY,
from all Newsagents and Chapel Keepers.

SUBSCRIPTION (postage included)—6/6 per Annum to all parts of the World

DISPLAYED ADVERTISEMENTS, 5s. per inch; Births, &c., 2s. 6d. (minimum) for three lines, 3d. each additional line; Miscellaneous (prepaid) &c., 2s. (minimum) for three lines, 3d. for each additional line per insertion; Church Calendar, 10s per annum three lines. Special quotations on application. Published every Friday afternoon.

Cheques and P.O. Orders to be made payable to The Manager, "Christian Life," 5 Fetter Lane London, E.C. 4.

SECCOTINE
(Registered Trade Mark).

IS THE GREAT HOUSEHOLD REQUISITE

It saves its cost in one hundred ways.

SOLD EVERYWHERE AT
4½d., 6d., and 9d. per Tube.

FIRMAS (Heat Seccotine)
(Registered Trade Mark).

Is also indispensable for repairing Cups, etc,, etc., which are washed in hot water.

Price, 6d. per Tube.

Sole Proprietors:
M'CAW, STEVENSON & ORR, Ltd.
LINENHALL WORKS, BELFAST.

Cr. 8vo., Stiff Covers, 34 pp.

MODERN CHURCHMEN AND UNITARIANS

By S. H. MELLONE, M.A., D.Sc.

In January in the present year (1922) the Rev. Henry D. A. Major, Editor of **The Modern Churchman**, contributed to **The Hibbert Journal** an article designed to elucidate the views of Modern Churchmen by discussing the difference between their position and that of the Unitarians. This pamplet is a reprint, with a few omissions and additions, of an article by Dr. Mellone which appeared in the April number of **The Hibbert Journal** and offered some comments on Mr. Major's argument and an explanation of the Unitarian position. The Committee of the British and Foreign Unitarian Association have authorised its publication by the Lindsey Press in the present form **for wide distribution.**

Applications for copies are invited, and should be addressed to

The Depository,
Ulster Unitarian Christian Association,
35 Rosemary Street, Belfast

The Price of Progress.

"The Price of Progress and Other Essays," by Sydney Herbert Mellone, M.A, (London), D.Sc. (Edin.)

The Lindsey Press, 5 Essex Street, Strand, London, W.C.2. 7/6 net.

Under the above title a volume of essays, the work of Dr. Mellone, has recently been published. It is assured of a very hearty welcome on the part of all acquainted with the Author's earlier works. The same clear and cogent reasoning characterizes it, the familar lucidity of style makes it a pleasure to read. As is pointed out in the preface, portions of the volume had previously appeared elsewhere, but their grouping together in a handy, well-printed volume is a decided advantage to the general reader. We hope it will find and stimulate many thoughtful minds as it richly deserves. Being ourselves a reader of Dr. Mellone's writings when and whenever they appear, we turned with eager expectation to the essays now first printed, especially the one which gives its name to the whole volume. Writers like Dean Inge have made the discussion of human progress pertinent and very important. But Dr. Mellone does not discuss the debated point raised in Dean Inge's Romanes Lecture of 1920. He is fully acquainted with its bearing upon spiritual things and progress therein, as differentiated from progress measured in accumulating material gains. As he tersely puts it : " If we accept as sufficient an ideal of progress which makes it consist of a gradual accumulation of small increments of advance through the ages, completing itself in a certain form of specifically earthly life, then we are not only untrue to the mind of the Founder of Christianity, but also untrue to the inexorable logic of history and fact." Plainly, for Dr. Mellone as for Dean Inge, such an ideal is altogether insufficient. Yet progress, seen in " the enlargement of knowledge and extension and improvement of the instruments of humane living, and above all the admitted widening and deepening of moral ideals, does actually imply and spring from an improvement in human nature". It would have saved much mental confusion if progress in this larger sense had been as clearly stressed and explained. The convincing case made out for it by the essayist is irrefutable in our opinion and should be carefully appraised by the reader. The consistently timely and thoughtful character of the other essays is conveyed by their titles—" Is Evil Necessary ? " " Does God Answer Prayer ? " Other essays, that seem more concerned with past thinkers, are nevertheless linked up with present-day problems. Dr. Mellone's alertness as well as independence of mind comes out when dealing with Dr. Martineau's views. A brief quotation (pp. 133 134), will serve to indicate the independent judgment of the reverent disciple : " In Martineau's own outlook on life and history, the Religion of Conscience looms so largely over the field of experience that he is utterly unable to see the truth contained in the ancient dogmas of inherited evil and man's moral incapacity. He is therefore led to a religious individualism whose keynote is sounded thus : *' God's part is done,* when, having made us free, he shows to us our best ; ours now remains to pass from illumination of conscience to surrender of will.' This implies an inadequate view of moral evil and its remedies". So would emphatically agree all the great company of the " Twice-born."

Among the remaining essays we particularly commend the concluding one on " Symbolism in Religious Experience." Its clear and suggestive treatment makes it specially appealing at a time when the mystical respect of religion is receiving fuller recognition. We would like to quote some of the passages we have marked with approval, but we will illustrate the kind of terse, thoughtful treatment of great themes by a passage from the Preface, since Prefaces are sometimes skipped :

"Amid all this complexity and manifoldness of experience, where is the Real Presence of God? Belief in God is more than belief in 'the Infinite and Eternal energy from which all things proceed,' and of which no positive qualities can be affirmed. Our knowledge of God is based on the distinctive feature of human nature as contrasted with animal nature: the perpetual presence of Ideals claiming to be embodied in the work of life. These are our highest symbols of the Divine. God is the goodness in all that is good, the beauty in all that is beautiful, the truth in all that is true." If these words are valued not only for their own sake, but also in relation to the concluding essay of Dr. Mellone's very welcome volume, there is real spiritual refreshment in store for the readers we hope to create for a very timely book of essays.

"Outlines of the history of Presbyterianism in Ireland."

Whilst the Seceders and Covenanters were, by their energy and competition, stimulating the languid zeal and reviving the dying Calvinism of the General Synod of Ulster, a similar service was rendered to the Church of England, by the celebrated *John Wesley*. Born of a respectable family, at Epworth, in Lincolnshire, in the year 1703, he evidenced superior talents, and became at the age of twenty-five, a Fellow of Lincoln College in the University of Oxford. There, amidst a general laxity of manners and morals, John Wesley and his brother Charles became remarkable for piety, as well as purity of conduct; and being joined by some young men of their own age they commenced a strict and regular system of study of devotion. In consequence of pursuing this course, they were nick-named *Methodists;* but although the name was applied in scorn and ridicule, they adopted it with cheerfulness and made it respectable by their virtues. In the ardour of his zeal, John Wesley proceeded to America and attempted to convert the native tribes of Georgia; but finding the task hopeless, he returned to England and directed his attention, in conjunction with his brother, to the civilization and religious instruction of his own almost equally barbarous countrymen, the miners of Cornwall, and the colliers of the midland and northern counties. His labours in this good work were almost super-human. He preached generally, four times, on every day of the week; and, in the various localities, he organised societies or classes over whom he placed leaders. Out of these leaders he selected fluent speakers and zealous though uneducated men, whom he appointed visitors or local preachers; and from these again, he chose the most gifted, to labour in more extended spheres of usefulness. After thus providing for the support of his views, he gradually enlarged the field of his own operations; and, in the course of twenty-five years there were few towns or villages of England in which he had not established classes or congregations. He then visited Scotland and Ireland, in both of which he collected some followers; and, at the period of his death, in the year 1791, his adherents were not less than 100,000.

Wesley was a man of sound understanding, considerable learning, varied attainments, and indomitable energy. He was also a man of unquestionable sincerity, great benevolence, and extraordinary fluency of speech. Many who heard him preach have told me that his eloquence was truly captivating; although when denouncing Calvanism, or lashing the prevalent vices of the age, it sometimes degenerated into a coarseness approaching to vulgarity. On the whole, no man was better fitted for a Reformer. Able, earnest, indefatigable, honest, and humane, he poured the rays of Gospel light upon the dark places of society: he brought cleansing to the polluted

abodes of vice : he sought out those whom the overpaid clergy of the state entirely neglected : and he shamed or frightened the ministers of all Churches into greater vigilance and activity. As a clergyman of the Established Church he disavowed all hostility to its doctrines and ceremonies ; he declared himself its auxiliary and not its enemy ; and he strictly prohibited his followers from receiving either Baptism or the Lord's Supper from any person who had not been episcopally ordained. His converts, therefore, were chiefly from the Established Church, and the lowest classes of that church ; but amongst these, his influence was eminently salutary, and is still largely felt. Being an Arminian, in doctrine, and an Episcopalian in his views of church government, he made very few converts amongst the Presbyterians of Ireland and Scotland. In fact, both in his preachings and Writings, he denounced Calvinism with great talent and intense bitterness : and, yet, in our own times, we frequently find his professed followers—men who have solemnly avowed his *Arminian* Sermons to be their rule of doctrine—fraternizing with the sternest disciples of Calvin, in their common hatred of religious liberty ! But this is not the only departure from the priciples of their Founder, of which the Wesleyans have been guilty ; for, with the exception of a very small body who have assumed the name of "primitive Methodists," they have organised themselves into a distinct Church, and receive all the ordinances of religion from their own Preachers. of this innovation, I entirely approve, because they now constitute a numerous body of Dissenters, and unite with the other Sectarists in placing a salutary restraint upon the Established Church.

It may, perhaps, be inquired why, in a history of Presbyterianism, I have at all adverted to John Wesley and his followers ? The reason is easily explained : Methodism was not without its influences in Presbyterianism. Its cheerful views of God's government and man's destiny contrasted favourably with the stern and dark dogmata of Calvinism ; and led a great many Presbyterian Ministers openly to avow and preach the Arminian doctrines which they had long entertained, in order to prevent their people from joining the ranks of the Methodists. The members of the Synod of Ulster, were, in fact, "placed in a strait between two,"—the new sects of Seceders and Covenanters holding out to their people, on the one hand, the venerable orthodoxy of Scotland, whilst the Methodists, on the other hand, were tempting them with the more generous doctrines of John Wesley.

Eighty Years Ago.

A perusal of some reports of our church societies in the early forties raise some interesting queries. One finds in the list of Sunday Schools mention of schools with unfamiliar names such as Collin 59 pupils, Straidnatanna 150. Gortnagollin 40. Knockstacken 38. Mullaghglass 50. Upper Falls 64. It would be interesting to know how long these have ceased. Can any of us at the present time picture Newtownards Sunday School with 312, Ravara 130, Ballyclare 311, Newry 258 pupils ? Then in connection with the Unitarian Society one reads of a prosperous branch in Cork, and how the present day Treasurer must envy the Treasurer of these distant days, in reporting collection at Annual Sermon £34 odd ! Yet one comes across an appeal from the then Secretary, John Seed, for more subscriptions to carry on the good work. Not content with £150 to £200 subscription, he pleads for £1,000.

In 1838, Dromore was the centre of keen theological discussion. Rev. Robt. Maclellan our minister there having delivered a series of lectures on Unitarian Christianity, the Presbyterian Synod sent eleven of their leading ministers to answer him. The result was a great awakening of interest in the churches.

The Re-Union of Christendom.

Address prepared for Albion Street, Leeds, "The Re-Union of Christendom." by Frederick G. Jackson, of Leeds. Text: 1 Cor. ch. 1 : 2.

When the history of the first quarter of the twentieth century comes to be written, I imagine that, after the Great War, historians will regard as the most striking feature of the period that it was an age of amalgamation.

It is true that it would be easy to point to aspects in which it has not been so, *e.g.*, one result of the War is that both the Russian and Austrian Empires have been split up into a number of individual States, tho', as regards the latter, it has to be observed that this is qualified by the creation of Jugo-Slavia, comprising a number of different States.

The working of the rule is, however, much more apparent than the exceptions to it.

Possibly, the most conspicious examples of it are to be found in the world of commerce and industry. Other branches of trade have not, to be sure, reached the highly-unified state of soap on this side of the Atlantic or iron and steel on the other, but, in nearly every trade, there are many powerful rings, trusts, combines or syndicates, call them what you will.

The same holds good of the auxiliaries of commerce; four companies control, to all intents and purposes, the whole of the railway traffic of Gt. Britain, and five companies are virtually masters of the whole of its banking business, while amalgamations of Insurance Companies are ever increasing.

The same thing meets us in those concerns which are semi-commercial and semi-intellectual, *e.g.*, theatres and newspapers.

Turn to our system of Local Government. Glasgow and Birmingham—to take but two instances—have each absorbed a number of hitherto independent areas.

Tho', obviously, the things of the spirit are not on the same plane as those of the body, or even of the mind, it was scarcely to be expected that the Churches would altogether escape the tendency of the age.

Indeed, if we except the earlier railway amalgamations, it may almost be said to have affected them earlier than it did other Institutions, for, before the close of last century, men had begun to wonder whether the multiplication of sects was really inevitable, much less desirable, and the centrifugal movement of the past had already given away to a centripetal one.

It is customary for Anglicans to put the whole blame for the state of affairs upon Nonconformists. "If only you had shown the same spirit of compromise and accommodation as we do, we should have a strong, nay, almost an invincible, Protestant Church in this Country," a view-point which conveniently overlooks such trifles as the Conventicle Act and the Five-Mile Act.

The Church of Rome—as always, "going one better than" its eldest daughter—says: "Nay, the primary fault lies with the Church of England. If the pernicious example of Luther had never been allowed to infect this country, we should have one Christian Church, truly irresistible in its warfare with the World."

It is a comforting view to those who hold it, but one that shows an amazing ignorance of Church History.

What the numbers of the Christian Church in Corinth were, we do not know, and have no means of knowing, but one hazards the guess that they did not exceed 200, yet our text shows us that, even in this small number, in the earlier days of Christendom, there were divisions, and so it has been almost throughout the ages, marked differences of opinion and custom prevailing, even when there were no distinct lines of demarcation.

Now, however, as I have suggested, the pendulum is swinging the other way tho' whether it cease to be a pendulum, and stay there, no man can say.

In England, we have seen a closing of the ranks in Methodism. A few years since, the United Methodist Free Church, the Methodist New Connexion, the Bible Christians and, I believe, the Independent Methodists joined forces under the name of the United Methodist Church. (As its name suggests, the United Methodist Free Church, was, in itself an amalgamation, viz., of the Wesleyan Association and the Wesleyan Reform Association).

Now, there are negotiations for the merging of the Wesleyan Methodist Church, the Primitive Methodists and the United Methodist Church—leaving only the Welsh Calvanistic Methodists, a kindred body which originated independently— outside the fold—but, at present, it is premature to predict that these will lead to anything more than the mingling of the two last-named.

In Scotland, the position is much the same—with, of course, the marked difference that, ever since the Reformation, the bulk of kirk-going Scots people have always been some sort of Presbyterians.

In 1847, the Relief Kirk and the Secession Kirk joined hands to form the United Presbyterian (commonly called "U.P.") Church. Some half-century later, this amalgamated with another "Disruption" movement from the Established Church, viz., the Free Presbyterian Church (commonly called "F.P.")

We should never forget that, in Scotland, the State Church, is Presbyterian, the Epicsopal Church there being a small, if wealthy, sect of Dissenters, so that the King is "a good Episcopalian" this side of the Border but he is "a good Presbyterian" the moment he crosses the Tweed. How in the face of this, it can be maintained that there is anything spiritual about the fact of Establishment is an eternal puzzle to me.

I need not recall what I told you on a former occason of the chaotic state of things created by the opposition of a small, stubborn section of the Free Church, known contemptuously as "the Wee Frees," to the Union, and how it was overcome. Suffice it to say, to all intents and purposes—for the handful of "Wee Frees" may be ignored, and I believe that such minor movements as those of the Cameronians and Sandemanians have now disappeared—there are only two Presbyterian Churches in Scotland, the Established one, which is the "Auld Licht" of Barrie's stories, and the United Free Church.

"Conversations" are—and have been for some time past—in progress for the linking-together of these two, but whether the United Free Church can overcome its dislike of the Establishment principle—tho' it should be borne in mind that, in Scotland, the hand of the State presses less heavily on the church than, despite the Enabling Act, it does in England—remains to be seen.

It is not without significance that, in Scotland, as in England, the Church which was the last to "split" has been the first to unite.

Obviously, re-union was easiest here, because divisions had lasted the shortest space of time, and had, therefore, became, less perpetuated.

It should, moreover, be borne in mind that, in the Wesleyan Methodist Churches, and, I believe, the Presbyterian ones, there were no doctrinal differences, merely varying views as to the form of Church Government and organisation, and it would be unwise to build upon the foundation of Wesleyan or Presbyterian re-union many or great hopes for larger re-union, a point to which I shall recur presently.

If we turn our gaze abroad, we shall find other examples of re-union. In the United States, Canada and—if I am not mistaken—Australia, Wesleyan Methodist re-union has proceeded as far as, if not further than, it has done here. In Canada, indeed, a re-union of Wesleyan Methodism with other Nonconformists—to use a phrase which is convenient, if incorrect in

relation to a country where there is no State Church—is on the verge of accomplishment, tho', at the moment, it cannot be said how far it will extend or how complete it will be.

On a smaller scale—but not without significance—is the association of Liberal Protestant Churches in Germany.

Other re-unions are being suggested. Perhaps the one which is most talked about is that between the Church of England and the Roman Catholic Church, which, however, is not to say that it is the one that is most likely to be effected, for it is impossible—as a practical proposition—so long as the latter retains its arrogant attitude, "extra ecclesia, salus nulla est," and by "Re-union," means absorption.

Even if the High Church Party—and they would not be unanimous on such terms—could secure a majority for such a course, the Low Church and the Broad Church Parties would split off, either forming a new Church of England which would, of course, have to be Disestablished, or joining one or other of the Noncomformist Churches, and, on an enlarged scale, the difficulty in Scotland as to funds and properties would repeat itself.

Nor is Re-Union between the Anglican Church and one or more of the Noncomformist bodies much more of a practicable thing, for, in its way, the Church of England is as arrogant as the Church of Rome, and would insist upon re-ordination of Noncomformist Ministers as a condition precedent, to which, the latter, (with the doubtful exception of the Wesleyan Methodists) would never submit.

Some sanguine souls seem to regard, however, that formation of what are commonly, if somewhat erroneously, called "the Free Churches" into one body as quite feasible, but, when one recalls the slowness which I mentioned above in forming a comprehensive Methodist Church, one begins to doubt whether Re-Union, as the phrase is commonly understood of even these is likely to be accomplished in our lifetime.

In all these discussions about Re-Union, there is, it is worth noting one important omission. The position of Unitarians is never mentioned. For them, Re-Union with any other Church except, possibly, a broadened Congregational Church or a re-organised Society of Friends, is out of the question, for the differences between them are more vital and fundamental than those between, say, the Roman Catholic Church and the Baptists.

Nor is it likely that, in this respect, things will ever be any different. Human nature being what it is, there will always be two main currents of theological thought: the orthodox, ever looking to the past, and the heterodox which, logically, must end in Unitarianism, looking at the present and towards the future.

It seems pertinent, however, to ask: Supposing the Re-Union to be practicable, is it desirable?

We are told that, on one ground alone, it is worth while, viz., that "our unhappy divisions" prevent the spread of the Gospel among the non-Christian peoples.

So far as those who have a religious system of their own, *e.g.*, the Buddhists, are concerned, the argument is unconvincing, for the differences between them are wider and deeper than those between Christians.

So far as the purely heathen are concerned, one is inclined to think that a more potent obstacle to their acceptance of Christianity is the complicated form of it presented by most Missionaries. How, *e.g.*, can an Australian Aborigine grasp the doctrine of the Trinity?

The argument might have a little weight, so far as concerns the "heathen at home," but, after all, the man in the street does not refrain from patronising football because there are three different opinions as to how it should be played.

The great argument against Re-Union is, of course, if Re-Union on a corporate basis be meant—that it would lead, inevitably, to an anæmic colourless kind of religion.

"If all men thought alike as to religion, many things would die." It is useless to overlook the fact that men are of different temperaments, and carry those differences with them into their religion, or, perhaps, to put it more accurately, those differences carry them into different churches.

Thus, we see that Re-Union, in an organic sense, is not possible, and that, if it were possible, it would not be desirable.

That is not to say, however, that things should remain exactly as they are. What is both possible and desirable is co-operation between the Churches. The multiplication of Church buildings—especially in thinly-populated areas—should be avoided at home, and there should be a demarcation of areas for Missionary effort abroad. Moreover, joint services should be held more frequently than they are, and there should be much greater co-ordination of the Churches' efforts for social reform, tho', in saying that, one does not overlook the fact that, in some directions, *e.g.*, the Temperance Question, steps towards that end have been taken already.

In this way, we may achieve the fulfilment of worthy Thomas Binney's aspiration : that he did not look to see all the walls between the Churches pulled down, but, that he did want them to be lowered, so that all good men might shake hands across them.

Revival.

The cold brown earth, swept by the winter storm,
Looks desolate and dead.
The leaves, poor withered pilgrims, fly in swarm,
And every flower has fled.

But Nature's seeming death, the Spring's warm rain,
Can speedily revive.
See! every hedge puts forth green buds again,
And all the world's alive.

And so the Master's words bring life and light,
To hearts grown cold and sad.
A glorious hope whelms sorrow in delight,
And all the world seems glad.

He comes once more, the Nation's fond Desire,
The Teacher, great and true,
To kindle once again God's Altar fire.
And to "make all things new."

Fh. Aldhouse.

Wordsworth and his Appeal.

[Report of a sermon delivered by the Rev. John Begg, at Downpatrick, on January 14th, as it appeared in the columns of "The Down Recorder" for January 10th.]

Mr. Begg declared his belief in the high service of the true poet in leading men to the springs of inspiration and the foundations of spiritual life. In this particular Wordsworth was a sure guide. Beyond all things else he emphasises the spiritual principle of the beauty of simplicity—the blessedness of the meek and lowly in heart. He did not, in fact, deny any virtue in rank and wealth, but did definitely declare the greatly overlooked reality of equal virtue in common place things and people. Take, for example, his poem entitled 'Michael.' It is primarily just the story of a shepherd's humble life and home, how certain trials came and had to be borne, and how they were faced. Yet Wordsworth finds a certain fine dignity amid such lowliness, and reveals his own sympathy with the wistful pathos of our humanity. Or note again in 'The Solitary Reaper' how his spirit is moved by such an ordinary thing as the song of a Highland lass as she works alone in the harvest field. For him the lowly melody is a sacrament of the beautiful, a treasure worth storing in memory. Everybody knows the story of Peter Bell, the uncouth, vagrant potter, the man of whom Wordsworth said :

A primrose by the river's brim,
A yellow primrose was to him,
And it was nothing more.

The subject is still the simple and the common-place, the aim still to show the value and supremacy of the inward spirit.

In reading the poems of Wordsworth we find a certain ministry of peace, a strength of quietness not to be found in many other poets. Wordsworth lived with nature ; he knew her every mood. Moreover, the spirit of God had somehow moved him, and for every such person to whom the voice of God has come, and who has believed in its mess-

age, the mountains and valleys of this fair world, the breath of every morning and the hush of every evening, are instinct with a presence. Wordsworth somehow leads us through the green pastures and beside the still waters. Only one who had learned aright the lesson of nature could have written those lines composed near Tintern Abbey. The secret of his peace he reveals to us. It was in being alone that he learned his lessons, it was in quiet meditation that he found his power. And if we would learn anything from his ministry we too must know how to be alone. If we would know that peace and resignation of which the poet speaks we too must find time for meditation.

We must not think that this poet was careless of or indifferent to the claims of the actual everyday world. Few voices, indeed, have been raised with greater ability in proclaiming the grandeur of duty, the help that obedience to duty gives. He speaks of duty as 'stern daughter of the voice of God'; as 'stern lawgiver,' and as 'awful power.' Yet, stern or dread, he asks that his life may be guided in obedience to its call. This is why, perhaps, he is able to teach us that there is an inward joy to be found in the world we live in. He was the poet who 'could not but be gay in such a jocund company' as that of the daffodils dancing in the breeze. This joy is not mere illusion. It was stronger as he saw deeper, and it gave him his power of going deeper. There's a kind of deep, sanctified joy in these lines:

> . . . I have felt
> A presence that disturbs me with the joy
> Of elevated thoughts.

Finally, for Wordsworth there was only one way of finding any value in life, and that was by living in constant view of the highest aims and purposes. It was part of his ministry to show that this was the condition of happiness. You remember his 'Happy Warrior.' Who is he? He is, finally, the man who 'plays, in the many games of life, that one where what he most doth value must be won.'

This is what Wordsworth did himself. He fought on against great opposition, confident in his own message and work and leaving the issue to time and heaven. Time has given its verdict in the poet's favour, and many of the children of men have found in his poems a restful influence from the problems of the everyday, have felt their calm, cool spirit, and have gone forth to life again better and happier from having had communion with this soul. He has show us all that we need not look far for the signs of the spirit of God in the present world; that not in hidden and difficult places alone may we find the tokens of the Eternal, but that even in daily duty, wisely and faithfully done—even there and then we shall commune with God, and see His work about us.

Mountpottinger Unitarian Church

JUBILEE CELEBRATIONS. 1875—1925.

On Sunday, January 4th, the Jubilee services of the opening day were held, and the special preacher was Rev. E. Savell Hicks, M.A., of Dublin. He preached eloquent sermons morning and evening to good congregations. Solos were rendered by Mrs. J. Allen and Mr. J. A. Laird.

An historical meeting was held on the following Wednesday evening, January 7th, in the church, and Mr. Bowman Malcolm, M.I.C.E., occupied the chair.

The proceedings opened with prayer by Rev. J. Glynne Davies. Then the minister of the congregation, Rev. Mathew Watkins, read apologies from Miss Davidson (who has been connected with the church since 1864), Mrs. Henry Napier, Mrs. H. Lamont Orr, Mr. Jackson (Treasurer), Dr. Munn (Secretary) and Rev. E. Savell Hicks; also a number of letters received conveying good wishes to the congregation on this unique occasion. Mr. Watkins paid a high tribute to the

work done by members of the Ritchie family in the founding of the Sunday School, which eventually led to the building of their present church.

The Chairman said that he felt highly honoured at being asked to take the chair on the occasion of their jubilee celebrations. The foundation stone of their present beautiful church was laid on May 16th, 1874, by Mrs. W. B. Ritchie, the building completed by the end of that year, and opened on January 3rd, 1875. Since then it had prospered, which showed that the church was badly needed in that populous district. Rev. David Thompson was the first minister, followed by Rev. J. J. Wright (1879-83), Rev. Walter Reynolds (1884-88), Rev. W. Holmshaw (1888-93), Rev. J. B. Barnhill (1893-95), Rev. W. J. Davies 1896-1903), Rev. J. Worthington (1904-14), and lastly, by their present minister, who was appointed in 1915, and under whose guiding hand the church had prospered. In conclusion he congratulated all those connected with the church on the success attained.

Rev. Alexander Gordon, M.A., in the course of a characteristic speech bristling with reminiscences and historical allusions, said they were having a lot of celebrations in connection with the Unitarian Church, and at none was he more delighted to be present than at that jubilee celebration with the people of Mountpottinger. It was an interesting fact that this congregation began as a Sunday School, which was a unique one so far as the Unitarian Church in Ireland was concerned. He reviewed at length the progress the church had made since it was founded, and spoke in eulogistic terms of Rev. Mathew Watkins, and of the success attending his efforts on behalf of the congregation.

Others who delivered excellent speeches appropriate to the occasion were Mr. S. Shannon Millin, B.L. ; Rev. H. J. Rossington, M.A., B.D. ; Rev. S. E. Bowen (Moderator of Synod) ; Rev. J. A. Kelly, and Mr. C. J. M'Kisack. An interesting meeting concluded with the Benediction.

Special services were also held on Sunday, January 11th, when the Rev. Joseph Worthington, B.A., of Torquay—a former minister—occupied the pulpit. It is gratifying to report that both services were well attended, and that the ladies who kindly acted as collectors for the day helped substantially the collections. Miss Ada Beattie, a junior scholar in the Sunday School during the last couple of years of Mr. Worthington's ministry, rendered solos at the morning and evening services.

The celebrations were continued on Wednesday January 14th when a "Reunion" took place ; and on Sunday, January 18th, special services were held, with Rev. C. M. Wright, M.A., of Liverpool, as preacher.

The Non Subscribing Presbyterian

AN APPEAL.

At the meetings of the General Synod of the Non-Subscribing Presbyterian Church of Ireland, a report and Statement of Accounts of the Magazine were submitted. Attention was drawn to the financial aspect, and an appeal was urged upon the Ministers and Laymen for increased support. Two suggestions were made in the course of the discussion which followed, one being that our Congregations should be asked to be responsible for a certain number of copies monthly, according to the stipend payers, and another was the formation of a Subsidy Fund from which the deficit each year could be drawn. Seeing that the Magazine has served the denomination for a considerable number of years, and through the generous kindness of private friends has made no appeal to the Community, we think that if an effort could be made in all our Churches

to double the circulation, this would help considerably to lessen the financial burden.

Amount previously acknowledged ..	£7	13	0
Mrs. Balmer, Ballyclare	1	1	0
Sir John Campbell ..	1	0	0
Mrs. Albert Scott, Dublin	0	10	0
Miss Warnock, Newry ..	0	10	0
Miss S. Warnock, Newry	0	10	0
Miss M. Warnock, Newry	0	10	0

"The Christian Register."

Our American organ, bearing the the above title, appears with a new front page to mark the beginning of the New Year. The effect is highly artistic and the new border could have no better content than the Sunday Morning Prayer attributed to Edward Everett Hale. But the interior of the paper promises the continuance of the old energy and enterprise which have characterised it under its present editor. And we would further gather from our perusal that the good work of Unitarianism still continues and that many of our congregations are widening their membership. This answers well for the eagerly-awaited Centennial Gatherings which will be held in Boston next May. Like its British counterpart the American Unitarian Association will become a centenarian in May, and arrangements are being made to give the co-operative event recognition and representation. British delegates at Boston, and later, American delegates in London for the June Centennial Meetings, will complete a real unity of the spirit in the bond of peace. May both Societies begin then a new lease of energetic and successful life for the cause of liberal religion.

Reports.

Belfast : First Church.—Having received a cordial invitation to form one of the British Delegation which is to attend the Centennial Meetings of the American Unitarian Association in Boston, U.S.A., May 10th to 17th, the Rev. H. J. Rossington, M.A., B.D., consulted with the members of the general Committee respecting this proposal. With the hearty and unanimous approval of the members of the Committee he accepted the invitation, and will thus be enabled to be present on a unique occasion. The idea of sending a representative Delegation to America and of reclaiming from the latter a similarly representative Delegation at the June Meetings of the British and Foreign Unitarian Association in London, was suggested by the fact that both the British and American Associations began their careers at the same time, and thus together become centenarians in May of this year. Both in London and in Boston, U.S.A., the Meetings will be most stimulating and noteworthy.

In connection with the Women's League a very enjoyable Dance was held in the Central Hall, on January 21st. The admirable arrangements made by the Committee, together with the excellent organising preparations of Mrs. W. Newman, left nothing to be desired, and greatly contributed to the evening's unqualified success. An American Sale has been planned for March 25th, and should receive general support.

* *

Belfast : York Street.—Our Annual Report shows that we have gained over one hundred new members during the past year. The income of the Church has increased by £120, and in addition £250 has been raised and spent on reduction of debt and renovations. The average attendance towards the end of the year has been seventy in the morning and three hundred in the evening. We feel that the work of the past year

has put us in a position to undertake a forward movement, plans of which are being prepared.

* *

Ballee.—During the recent Christmas recess about forty Ballee children were hospitably entertained by the Rev. J. H. Bibby, in the local schoolroom. From first to last the proceedings were of a most enjoyable nature, and the entertainment may be said to have surpassed the high standard of previous annual functions of a similar nature, if this were possible. In the initial stages of the proceedings each of the young guests assembled received sugar stick, oranges, and sweets, followed by outdoor amusements of their own inclination. Tea, with varied assortments of sandwiches and cake, was subsequently dispensed by the Misses Cavan, Balmer, Hughes, Napier, M'Mechan and Stitt. Full justice having been done to satisfy healthy appetites, indoor games were entered into with zest, and during an interval Christmas Stockings, Lucky Bags, and Chocolates distributed. Lengthening shadows came all too soon and footsteps had to be reluctantly turned homewards, even at " the end of a perfect day." Previous to their departure hearty cheers were accorded Mr. Bibby by the young guests in token of his kindness and generosity, and also as a mark of appreciation of the services of the several young lady members of the congregation for their assistance in contributing towards the pleasure of a very successful and enjoyable function. The following Sabbath each Sunday School Scholar was presented by our esteemed minister with a valuable book, a further kindly action much appreciated by the members of the Congregation.

* *

Ballyclare.—A Xmas party was given by the teachers to the scholars and their friends on Tuesday evening, December 23rd, the School-room being gaily decorated for the occasion. Opportunity was taken during an interval following the tea to present book prizes to the pupils whose names were on the roll and who had succeeded in obtaining the requisite number of marks. On the conclusion of this important work, the entire evening was devoted to various forms of amusement. Games and competitions were taken up and entered into whole-heartedly by all present. Just prior to the close of the entertainment Father Christmas in the person of Mr. W. Harson, entered the room and proceeded to dispense useful gifts to each of the scholars from a well loaded Christmas Tree, the gift of one of our members. Altogether it was a novel, interesting, and thoroughly enjoyable evening, particularly to our younger members all of whom seemed to be most happy.

* *

Ballyhemlin.—A Christmas-tree for the Sunday School Children was held on December 26th, at the Manse, and on Sunday, December 28th, the School Prizes were distributed by F. M. Allen, Esq., of Nunsquarter.

* *

Ballycarry—A grand opening concert under the able leadership of Mr. Joseph Holmes of Carrickfergus was given in the new School Building of the above Church, on Friday, December 19th. The Concert was of the variety character and was greatly enjoyed by the large audience assembled. One item of the programme—an amusing playette—relating to marriage proposals caused much fun and merriment among the young folks present. The Chairman (Rev W. G. Marsden) said the Concert that night was the second one which Mr. Holmes and his friends had entertained them with. On both occasions their introduction to Mr. Holmes was due to a lady member who had done very much on behalf of their Church. He referred to Miss Service to whom they were thus indebted. As representing the Committee and congregation, he would like to move a vote of thanks be given to Mr. Holmes and his friends for their very great kindness in coming there to give them so enjoyable an evening,

the proceeds of which as priuted on the tickets would go to the extinction of the debt of the new school building. He would ask Mr. Alex. Ellis (Manager) to say a few words in seconding and Mr. James Colhoun (Schoolmaster) to support the proposal. With this request both these gentlemen complied and the vote of thanks was enthusiastically passed by all present. The Annual Service was held as usual on the last day of the old year. The children of the Sunday School and congregation, met at 12 o'clock, and after tea and refreshments were served a delightful afternoon was spent in games and dancing. At 4-30 o'clock, young people went happily away, provided with a generous supply of good things.

The Sunday School teachers, the Misses Service and M'Meekin, assisted by Mrs. Willie Millar and the Misses Connor and Robinson, attended to the wants and enjoyments of the young people. In the evening the older members and friends assembled, and dancing, songs, etc., were indulged in until the early hours of 1925. The ladies who made tea in the evening were Mrs. W. Millar and the Misses Robinson, Connor, Nelson, Campbell and Hamilton. On the first Friday in January, the fourth of the series of Social evenings being organised by the Choir was held ; each month these entertainments are getting more popular with the younger members of Ballycarry congregation. The Misses Connor and Hamilton on this occasion were the teamakers.

* *

Downpatrick—On the Sunday evenings of January, the Rev. John Begg gave a course of popular Sermons, entitled " The Divine Element in the Poets," the numbers of the series being " The Ministry of Wordsworth," ; " Shelley—The poet of Freedom," ; " The courage of Emily Bronte,"

There's music in the air; let us help you to hear it

Radio Outfits

Installed and Maintained

'Sunderland Junior," the world's best Crystal Set, 25-mile range, perfect reception. An ideal little instrument that is light,neat & compact **26/-**

" Mellowtone Portable," a handsome two-valve set for listening-in to all British stations, complete with valves and batteries **£15**

Everything for Wireless at the keenest prices

RANKIN & CO. 4 Berry St. Belfast.

Radio Manager
Mr. GEORGE HILL

Testing Station
Ballyholme, Bangor

"Robert Burns—The Poet of our Humanity." Of these full and appreciative reports appeared in the columns of the "Down Recorder," as a result of which Mr. Begg's thoughtful discourses will reach a still larger audience of thinking people who are susceptible to the message of some great modern poets. A New Year's Party was given to the children of Downpatrick Sunday School, at the Manse Schoolroom. About 40 were present, some were prevented by sickness and others by inclement weather. Those present enjoyed heartily the various games, recitations were given in excellent style by Master Terence Gardiner, songs by Miss Marie Henry. Gramophone (kindly lent by Mr. Jas. Dickson), added to the zest of the evening. At the close of a happy evening a distribution of fruit and sweets, and the finale "God Save the King," the party dispersed. Thanks due and accorded to those who provided the entertainment and to those who assisted—Miss Cochrane, the Misses A. and M. Dickson, Miss Quinn, Miss Bell and to Mrs. Begg, the organiser. The scholars of the Summer Sunday School at Hollymount, had a similar evening on Thursday, 15th January. Mrs. Tom Hutton, Mrs. Robert Moffett, Miss Amelia Moffett, Miss Madge Huddleston, Mrs. Huddleston, Mr. and Mrs. John Nesbitt and Mr. and Mrs. J. Newman, assisted in carrying out the arrangements.

* *

Greyabbey—It is with deep regret that we record the double bereavement which befell our respected minister, Rev. W. H. Townley-Tilson, M.A., in the death of his mother and wife within a few hours of each other. His mother, who had had her home with her son this last few years had been in failing health for some considerable time. She was of a very quiet gentle nature and had almost reached the age of 85 years when she passed peacefully away on the evening of January 1st, 1925. Then on the morning of January 2nd, his wife also passed away. She, too had been ailing for almost a year and had been confined to the house for the last six months. Deceased was a great favourite in the village and district, and the sympathy of the whole community goes out to the husband in his trial, and who was so ill that he could not attend the funerals which took place on Sunday, January 4th, to Movilla, Newtownards, and although private a very large gathering of members of the congregation and friends of all denominations met and marched for a short distance, as a sign of respect and sympathy. The services at the Manse and graveside were conducted by the Rev. John Barron, Minister of Ballyhemlin.

Holywood.—The Annual Sunday School Soiree—which comprehends in one big event —a tea and entertainment, a prize distribution and an Xmas Tree—took place on Friday, January 9th, the children were first of all given a good tea, being waited on by their teachers and friends. A few games followed, and later on when their parents and other members of the Congregation had gathered and filled every seat in the Schoolroom, Sunday School Scholars gave two sketches, the first by the juniors and "wee ones" (23 of them in all), called Molly Break-my-toys," and the second by senior scholars entitled, "Captain Markham's Statues." Both were very creditably performed and were much appreciated by the crowded "house." Credit is due to those who trained the young actors, and especially to Mrs. F. Robinson, who was responsible for the the first sketch and had a very big team to manage. Between the pieces some of the boys, led by Mr. W. J. Harvey, sang a song with rousing chorus, which Mr. Harvey had composed for the occasion, and wgich contained many topical local "hits," which were readily taken up and relished by the audience. At the con-

clusion of the entertainment, after a few words from the Minister, the Sunday school prizes were graciously presented to the successful scholars by Mrs. William Patterson, of Kilmore. To crown all, for the little ones, a big Christmas Tree was stripped of its wonderful fruit by a real live Father Christmas, who had not forgotten even the babes in their mothers' arms. The singing of God Save the King, brought to a close once more the children's great yearly gathering. Mrs. Robinson's Girls' Club had their Annual Party, on the evening of New Year's Day. The lads of the Sunday School were invited as guests, and with tea and games, they had a very happy time, for which, to be sure, they are very grateful to their kind leader, who takes such a practical interest in their welfare.

* *

Larne.—On the 10th December, the Guild in connection with the above had a most profitable and pleasant meeting in the usual place. After praise (Miss Isa M'Ninch leading on the piano, and a short prayer offered by Mr. Frank Wright) the cheering cup was liberally dispensed by Mrs. W. Rea, the Misses Bailie, M'Kee, Eileen Boyd and Aggie Laing, assisted by Messrs. Gingles and Miniss. In the absence, and for the minister, a lecture on William Lloyd Garrison was read by Miss Gledhill sympathetically and with superb elocution. The lecture set forth how men of humblest worldly position could rise to positions of greatest eminence by force of character and personality. Lincoln and Garrison both began by splitting wood for a living, yet attained eminence and distinction in the United States, and rendered the greatest service to their country and humanity in general by the annihilation of negro slavery. Garrison was the pioneer agitator for the abolition of slavery. He was one of the noblest and bravest of men as was Lincoln, who became President, and under whose regime what was called the "Sum of all villainies" was destroyed. As a lady present declared, "the lecture gave a most comprehensive view into the life of an earnest man, determined to do a good work and render invaluable service to the world." Though Garrison did not fall by the hand of an assassin like Lincoln or Garfield, he was more than once in deadly peril, the rope being suspended before his door and "Lynch Law," about to be executed. By almost a miracle he was rescued and lived to see the triumph of God and righteousness in the freedom from slavery of his native land. After the lecture an enjoyable programme was submitted consisting of songs by Miss M'Clure and Mr. H. Hill, pianoforte solos by Miss Aggie Laing, all encored, Miss M'Ninch playing the accompaniments with much grace and finish. A much respected lady of our Congregation Mrs. Bailie, widow of the late Hugh Bailie of Kilwaughter Lime Works, passed peacefully away on Sunday, 11th January, 1925. She was daughter of Mr. Samuel Molyneux, Contractor, Ballyharvey. The surname indicating French origin, and niece of Rev. Henry Molyneux, D.D., minister of First Larne Presbyterian Church, General Assembly. This family was of that form of Scotch Presbyterianism of the older school and milder, and before its Theology had been stiffened and dried up by the Westminster Confession recognising the innocence of mental error honestly entertained. Mrs. Bailie was broad minded and liberal in her opinions and while loyal to the church into which she came by marriage was friendly and generous to all. This was significantly testified by the unique circumstance that ministers of three different churches officiated at her grave side, viz., very Rev. Mr. F. Buchannan, Episcoplian; Rev. Mr. Hanson, Presbyterian; and Rev. Mr. Kennedy, Unitarian. The Rev. Mr. Donaghey who occupies her uncle's

pulpit in Larne, and Rev. Mr. Nesbitt of Ballynure, rector, and Rev. E. Thompson, Cairncastle, were also in the funeral assemblage.

* *

Laymen's League.—The Monthly Chapter Meeting was held in the Central Hall, on December 18th last, Mr. H. Thomas presiding over an interested audience. The following matters amongst others were before the meeting :—It was reported that the attendance of Laymen at the Meetings of the Antrim Presbytery showed a marked improvement and it was hoped that this would be maintained. An invitation has been sent to Dr. Jessel, President of the Unitarian and Free Christian Laymen's League, requesting him to visit Belfast during the months of January or February. It is hoped to supply light refreshments to those of our Denomination who travel from the Country Churches to the 1925 Ulster Hall Service as cheaply as possible. It seems quite clear from information obtained by the Belfast Chapter that all the members of our Country Congregations coming to reside in Belfast do not attach themselves to any of our Congregations in this City, which results in the weakening of our Church as a whole. It is requested, therefore, that the Ministers of our Country Congregations supply the Hon. Secretary of the Belfast Chapter with the names and Belfast Addresses of **all** the ex-members of their Congregations who have come to live in the City during the **last three years.** When this has been done efforts will be made to trace those who are not at present attending one of our churches and an endeavour started to restore them to our Body.

Obituary.

Mr. E. A. BOAS, Belfast.

The death of the above came as a great shock to his relatives and a wide circle of friends He had been ill for some weeks, but the attack of pneumonia which supervened upon influenza seemed to have been overcome and Mr. Boas's recovery appeared only a question of time. But unfortunately a severe heart attack brought about the sad end on January 16th. The Belfast press bore ample testimony to his character and to the splendid services rendered by him in many departments of life. As a linen merchant, he had the esteem of all who knew him, and the many positions he filled spoke eloquently as to his knowledge and sound judgment. Receiving his early education in the Royal Belfast Academical Institution, he was most keenly interested in its later affairs, serving as a Governor for many years ; and latterly as Hon. Secretary. But his connection with the Ulster Hospital for Women and Children will be ever precious. For twenty-one years he acted as Hon. Secretary and it was a tribute to his magnificent work on its behalf when he became president. No one did more than he to make provision for its re-equipment and extension. As the head of the Loop Bridge Linen Factory he was not only extremely efficient, but was a greatly loved employer. But it was in his home, one of ideal happiness, that he was seen at his best—affectionate, considerate, genial, most hospitable. With hiswidow and daughters, thus sadly bereaved, the greatest possible sympathy will be felt.

The funeral was on January 19th, and although private, was attended by a very large number of persons representative of every aspect of Belfast life. So numerous were the beautiful wreaths received that a special carriage had to bear the residue.

The service in the house was for the members of the sorrowing family and was conducted by the Rev. H. J. H. J. Rossington M.A., B.D. Despite the inclement weather, a large gathering assembled at the graveside in the City Cemetery, the service there, including an address, being also entrusted to Mr. Rossington. On the Sunday

IS YOUR COAL
"JUST AS GOOD"
AS MILLIGENS?

Phone 2514.

following the death Mr. Rossington made a feeling reference to the very sad event, the First Church, Rosemary St., being especially sacred to Mr. and Mrs. Boas and their relatives as the one to which their only son was attached before hema de the supreme sacrifice, commemorated in its War Memorial.

BAPTISM.

COCHRANE.—On Sunday Evening, 28th December, 1924. by Rev. John Begg, Downpatrick. Norman, John, Michael, Antony, Ferguson-Cochrane, son of Mr. and Mrs. Norman J. Cochrane, 22 Sydenham Gardens, Strandtown, Belfast.

MARRIAGE.

M'CULLEN—CAVAN.—January 8th, by Special Licence, at the residence of the bride's parents, by Rev. Joseph H. Bibby, Robert, only son of the late James M'Cullen and Mrs. M'Cullen, Minerstown, Clough, Co. Down, to Annie Elizabeth, only daughter of Robert Cavan and Mrs. Cavan, Ballybranagh, Ballee, Downpatrick, Co. Down.

DEATH.

DUNKERLEY.—On the 18th January, at his residence, 21 St. George's Square, Stamford, Lincs. The Rev. Thomas Dunkerley, B.A., late of the Manse, Comber, Co. Down, in his 86th year.

Printed by J. Adams, King Street, Belfast. May also be had from Mr. Eustace Gordon, the Depositary Rosemary Street, Belfast: and from Rev. H. J. Rossington, Ardeevin Cadogan Park, Belfast, to whom all communications respecting the Magazine should be addressed. Business Agent—Rev. George J. Slipper 7 Trevor Hill, Newry, Co. Down.

T. & J. M'ERVEL, Ltd.

Seed Merchants and Implement Agents,

FEEDING STUFFS. ARTIFICAL MANURES

Mowers, Reapers, Binders. Horse Rakes, Swath Turners, Rick Lifters, Potato Diggers, Turnip Cutters, Chaff Cutters Grinding Mills, Ploughs, Harrows, Cultivators, Horse Hoes, Threshing Setsr Churns. Boilers, Lawn Mowers, Garden Rollers, and every other requisite fo the Farm.

40 VICTORIA SQUARE,

BELFAST.

Telephone 1047. Telegrams: "M'Ervel. Belfast.

Call, write, phone or wire

Ulster Unitarian Christian Association

35 ROSEMARY STREET, BELFAST.

Business Hours—9 till 6.
Saturday—9 till 1. **Secretary—Mr. C. J. M'KISACK.**

THE DEPOSITORY is open daily for the sale of Unitarian Literature, including the publications of the British and Foreign Unitarian Association S. School Association, Manchester District S. School Association, and American Unitarian Association. Tracts and Pamphlets expository of Unitarian Principles may be had free on application, or will be sent by post to enquirers if stamped envelope is enclosed with application.

A large assortment of Bibles and Hymn Books always in stock; also a large selection of Books by popular authors, suitable for Home Reading and School Prizes.
Books at Lowest Discount Prices for Cash.
Any book not in stock will be procured on shortest notice.

The shop is under the personal management of Mr. EUSTACE GORDON, to whom all business communications should be addressed.

N.B.—To enable the Committee to carry on its important work, new and increased Subscriptions are earnestly solicited, and should be sent to

Rev. G. J. SLIPPER, Hon. Treasurer, 7 TREVOR HILL, Newry.

DAILY MEDITATIONS. A Manual of Devotion for Morning use. Compiled by W. G. TARRANT, B.A. **1s. Net.** Postage 1d.

NIGHT UNTO NIGHT. A Manual of Devotion for Evening use. Compiled by W. G. TARRANT, B.A. **1s. Net.** Postage 1d.

Since these little manuals for quiet hours were issued many years ago there have been many testimonies to their usefulness, and in response to a continued demand it has been decided to republish them, with some revision by the Compiler

GOD AND THE WORLD. By S. H. MELLONE, M.A., D.SC. **1s. Net.**
This book deal with the bearing of recent and contemporary science, and especially of biological science, on the foundations of theistic belief. The titles of the Chapters are: "The Universe"; "The Power not Ourselves"; "The Revelation of Law"; "Life and the Lifeless"; "The Lesson of Evolution"; "The Revelation of Purpose"; "The Revelation of Ideals"; "The Conflict of Evil with Good."

THE LOST RADIANCE OF THE CHRISTIAN RELIGION. By L. P. JACKS M.A., D.D. Second Edition. Stiff Covers. **1s. 3d. Net.**

"On the whole it is probably the finest utterance that the well-know editor of the 'Hibbert Journal" has yet delivered."—CHRISTIAN WORLD.

THE MORAL BASIS OF THE LEAGUE OF NATIONS. By VISCOUNT CECIL K.C. With an Appendix describing the work of the League down to September, 1923. Cloth, **2s. Net**; Paper Covers, **1s. Net.**

LINDSEY PRESS,

5 Essex Street, LONDON, W.C.2.